THE

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ACCOUNT *of the* GERMAN UNIVERSITIES.

THAT which moſt diſtinguiſhes the German univerſities, is the mode of living of the ſtudents. The great freedom they enjoyed, occaſioned at former times a great wildneſs of character; but, even then, this had its happy effects, which ſtill remain. In Germany all go to an univerſity who are raiſed above the lower claſs (even the mercantile body not entirely excepted). All are compelled to this who fill a public character, as divines, juriſts, phyſicians, cameraliſts,* &c. Thus almoſt all of the better claſſes paſs through the freedom of an academical life. It is in the univerſity that the poor and inſignificant attain a ſenſe of their worth and independence, which they would elſewhere ſcarcely ever have experienced. Here it is that the rich and powerful are led to remark, nay, even compelled to acknowledge a real quality, of which they perhaps otherwiſe would never have had an idea. Scientific culture produces a liberality which can flouriſh only under it; and a generality of communication, which is poſſible only where ſuch expedients are employed.

The ſecond peculiarity in German univerſities is, the teachers. In other countries theſe poſts are generally eaſy proviſions for thoſe who fill them; who, in the progreſs of the ſciences, take but little concern. In Germany, the moſt remarkable, as well

* From *kammer*, a chamber. Under this general appellation are deſignated all thoſe who fill the various offices of finance, police, &c. which immediately belong to the government, and whoſe functions are not performed in a public office, but privately, that is, in chambers. In this claſs are to be found a great number of that numerous claſs of men, in all parts of Germany, the hoffrathe, the "court counſellors."

as the moſt excellent, and almoſt all that makes epoch in literature and the ſciences, iſſues from theſe academical inſtitutions. The teacher has here a certain fixed public, which, in the elaboration of all ideas and ſyſtems, is of ſuch vaſt importance. And what a public! Young men, in the bloom of youth, devoting themſelves with enthuſiaſm to their inſtructor. And what can be more animating to the ſtudent, than the knowledge that he hears the beſt that can be ſaid on the topic; that ideas and diſcoveries are made known to him firſt, which he is convinced will be accepted hereafter, even by ſcholars themſelves, with gratitude and admiration. Thus teacher and learner have a reciprocal effect on each other; the one feels himſelf compelled to foreſight and correctneſs, the other learns to eſteem himſelf, and thus each gives to the other what he receives from him.

Germany has near forty univerſities. They may be divided into two claſſes. Into thoſe, which being ſmall, have little influence out of the particular ſtate to which they belong; and into thoſe, which, being large and general, may be ſaid to belong to the whole empire. Even in the former, the German character is apparent, but that character is more determinately expreſſed in thoſe of the ſecond claſs; of which a deſcription in detail is now to be made. There are four only which are entitled to be thus put into a diſtinguiſhed rank; Jena, Gottingen, Leipzig, and Halle.

Jena is ſupported by the four little princes, the dukes of Saxony, by whom it has not been furniſhed with thoſe rich and profitable inſtitutions which diſtinguiſh ſome of its rivals; but it has nevertheleſs, at various times, riſen to great eminence by means of energetic teachers, It has at the ſame time been famous for the manners of the ſtudents. That wildneſs which in former times was ſo famous, took up its abode at Jena. It was then not unuſual, when a quarrel aroſe, for the byeſtanders to form a circle, and in the public market-place come to an immediate deciſion at the point of the ſword.

But in ſpite of this the life led here was jovial, and aged perſons, in very different ſituations and ſpheres of life and culture, were accuſtomed to recollect and ſpeak of their three years at Jena with grateful delight. During the laſt fifteen years, Jena has been the centre of German cultivation. It was hence that the kantian philoſophy was firſt ſpread in Germany. Thoſe philoſophers, who, in ſpeculative ſcience, ſince the introduction of the critical ſchool, have attracted, and ſtill attract, the greateſt ſhare of the public attention, filled a profeſſor's chair in this univerſity. And it is remarkable, that the great celebrity of Reinhold and Fichte ceaſed with their public functions here.

At all times there has been great poverty among the ſtudents at Jena, which has doubtleſs greatly promoted the ſpirit of having all

all things in common, which has always prevailed here. This brotherly connection, by means of which opinions have been as rapidly ſhared as the ſparing ſums occaſionally received by any one of them, has been exceedingly favourable to the extenſion of the modern philoſophy. The new doctrines were embraced with all the ardour of youthful enthuſiaſm: and here it has been ſeen how much is effected by the united ſtriving of a whole body. Mere moderate underſtandings, and perſons without a previous education, have been driven in the ſtream, and have thus attained a liberal cultivation of the mind. But ſtill many departments of academical inſtruction are but ill filled, and conſequently the ſciences are but ill taught. But on the whole, it is here that the character of German univerſities is moſt fairly exhibited.

Gottingen is in almoſt all points the very antitheſis of Jena: ſo that the one may be ſaid to ſupply the wants, and complete the other. The public inſtitutions, and the proviſions for the profeſſors, are truely royal; at the head of each branch are men of character and diſtinction. There is much wealth among the ſtudents, and they form in general ſmall circles, who have but little or no acquaintance with each other; without enthuſiaſm, and without having more induſtry than the ſtudents at Jena, they learn more; becauſe, in reality, more is to be learnt. Both ſtudents and profeſſors are marked by a ſtiff, pedantic, and affectedly polite air. A Gottingen ſtudent may be known by the cut of his coat and his gentility. A Gottingen profeſſor could hardly conceal himſelf in an anonymous book.

Leipzig is prevented from being important, by its antiquated eſtabliſhments, and its inactive narrow-minded adminiſtration. No univerſity has ever had ſo decided an inclination to treat the ſciences as a monopoly, and thus be undiſturbed in its indolent repoſe by foreign competition, as has been at all times the caſe with Leipzig. It has nearly 100 teachers, public and private, but of whom ſcarcely one half really teach. But few are very rich, and then they become quite inactive; the greater part are but poorly paid, and are hence in great poverty, and are thus forced to live by the hire of the bookſellers there. The greater part of the ſtudents are loſt among the merchants clerks and the ſhopmen. As indeed the univerſity in general is tolerably well ſunk into the trading town, the beſt thing that is found there, and which is peculiar to the univerſity, is the ſolid claſſical learning of the profeſſors and ſtudents, which is more general here than in other univerſities: and this is owing alone to the good *gymnaſia*, or grammar-ſchools, in the electorate of Saxony. This affords an inſtance by which each government may ſee how much can be done for the univerſities even in this point alone.

Halle is the worſt of all the great univerſities; coarſeneſs without geniality, a narrow-minded and illiberal ſtudy, which, at the utmoſt, never riſes above the idea of practical utility—this is the rule here—a few excellent teachers form at beſt but an exception. Thus this eſtabliſhment harmonizes admirably with the ſentiments of the government to which it belongs (the Pruſſian). To complete the whole, it was a few years ſince ordered, in all the Pruſſian univerſities, that bodily puniſhment ſhould be inflicted on the ſtudents.

The reflection on the origin of the German univerſities, leads to a melancholy compariſon with the policy of the preſent age. The greater number of them are maintained by the eſtates of the cloiſters, which the piety of our anceſtors could not better employ, when the reformation produced the ſecularization of one half of the monaſtic inſtitutions. At this very moment the other half is falling into lay hands. But our princes are no longer pious, and have wants which were unknown in the fifteenth century.

Ceremonials obſerved at the French Palace of St. Cloud.

THE court of St. Cloud preſents a very curious object to our notice. The ancient etiquette of Verſailles is eſtabliſhed there in its moſt minute details; to which are added an endleſs variety of forms, calculated for no other purpoſe but the ſecurity of the firſt conſul; and which were not thought of at that better period, when the depoſitory of power was guarded by the legitimacy of its rights, and the love of the people.

Six poſts, of 30 men each, occupy the ſpace from the entrance of the park, to the very walls of the caſtle, which no one can approach without ſhewing to the commanding officers of theſe poſts a card, ſigned Duroc, governor of the palaces. Theſe cards, at the ſame time, are iſſued to thoſe only who are attached to the ſervice of the conſul and Madame Bonaparte, who are admitted to the honour of their intimacy, or are called to a particular audience. The name and ſignature of the bearer of theſe cards are inſcribed on the back of them. They are granted but for a limited time, and their form and colour are changed every month.

After a moſt rigid examination by the commanding officer of each poſt, a ſoldier attached to the laſt poſt, accompanies you to the prefect on duty, where a particular ticket is delivered, which deſcribes your buſineſs at the caſtle, the gate by which you muſt enter, the name of the domeſtic to which you muſt addreſs yourſelf, and that of the valet de chambre, whoſe office it is to introduce ſtrangers into that part of the caſtle to which he is appointed. From that moment you are carefully watched, and whether

whether you go to the conſul himſelf, or to Madame Bonaparte, or any perſon attached to their ſervice; or if you walk in the park, you are conſtantly watched by the man mentioned in the ticket of admiſſion.

Certain perſons attached to the ſervice of Madame Bonaparte bear the meſſages which ſhe addreſſes to the firſt conſul. When that lady wiſhes to paſs the threſhold of her huſband's chamber, ſhe muſt announce her intention by the prefect of the palace, who himſelf dares not enter into the cabinet of the conſul, but when he finds the door of the ante-chamber open.

When the conſul enters the ſaloon of audience, he is announced by the ancient ceremony of the *œil de bœuf;* nay, it is even performed with more ſtate, as it is the prefect on duty who announces him in an elevated voice. The huiſſiers immediately arrange the perſons preſent, ſo as to keep them at a conſiderable diſtance, and it is abſolutely forbidden to approach or accoſt the conſul. His aides-de-camp form themſelves in a ſemi-circle, and attend cloſely on him; they follow him as he moves, but always retire a little when he appears to be ſpeaking confidentially to any one. While he moves round the circle, the huiſſiers range along the outſide of it, to obſerve the motions of every individual of the aſſembly. Thoſe to whom the ſecret etiquette has been communicated, are ſeen to keep their heads almoſt without a ſymptom of motion. When the audience is finiſhed, the conſul retires without ſaluting the company, or even his conſul brethren.

Hiſtory of Chagin Girrey, laſt Chan of the Crimea.

[From Mrs. Guthrie's Tour through the Taurida, or Crimea, the ancient Kingdom of Boſphorus.]

CHAGIN GIRREY, the laſt chan of Crim Tartary, having, while a youth, accompanied an embaſſy from the reigning chan to the court of Catherine II. was engaged by that politic princeſs to remain in Peterſburgh as captain of her guards; happy, no doubt, to have one of the imperial Ottoman family in her ſervice, who might be uſeful on ſome future occaſion. An opportunity was not long wanting of making him eminently uſeful to Ruſſia; as after the Turkiſh war, ſo ably conducted by the Field-marſhal Romanzoff, and ended by the peace of Kainardgi in 1774, Crim Tartary was ſubdued by the empreſs's arms, and its independence ſtipulated in the treaty as one of the principal articles of peace agreed to by the grand ſultan; which enabled Catherine to have her captain of the guards elected chan of the peninſula; the right of chooſing a ſovereign being left, of courſe, to the Tartars by the Ottoman court.

This

This ſtation he filled with dignity, till Prince Potemkin had the addreſs to engage him, in 1783, to cede his ſovereignty to the imperial crown of Ruſſia, and retire into Woronetz on a yearly penſion of 100,000 roubles; at which city, and at Kalouga, he reſided for about two years, till, grown tired of a retreat among men differing from himſelf in religion, cuſtoms, and manners, he petitioned Catharine for permiſſion to viſit his relations at Conſtantinople.

The empreſs granted his requeſt; and the chan was received like a ſovereign, and a deſcendant of Mahomet, by the baſhaw of Cotchim, who came out with a great retinue to meet him; and after kiſſing the ſkirt of his robe, preſented a letter from his relation the grand ſultan, inviting him in the kindeſt language to his capital, and aſſuring him that he was always ready to receive and ſuccour the unfortunate.

On this flattering invitation, Chagin Girrey proceeded to Conſtantinople, where he was at firſt well received; but ſoon after ordered to return to the iſland of Rhodes, which he was ſo well convinced was a ſpecies of exile, the forerunner of death, that he ſought the protection of the French conſul, who, it is ſaid, had actually prepared a ſmall veſſel to favour his eſcape; but, the wind being contrary, the fatal baſhaw arrived, and, by the information of one of the unhappy chan's ſuite, whom he put to the torture, diſcovered his maſter hid under the conſul's floor.

The baſhaw chid the devoted prince for flying from one ſent by the ſultan to wait upon him, and do him honour; but a diſh of coffee, preſented him ſoon after, put an end to a life full of misfortunes; and his head was ſent to his kind relation, in the uſual ſtyle of Turkiſh barbarity and deſpotiſm.

The gentleman to whom I owe the above relation, ſo little known to Europe, lived in great intimacy with Chagin Girrey all the time that he dwelt at Woronetz, and occaſionally viſited him in Kalouga. He likewiſe favoured me with the following curious anecdotes of his manner of living in the firſt mentioned city, where he had an opportunity of ſeeing him almoſt every day.

The chan, he ſaid, was a man of good figure, with a moſt piercing eye, and poſſeſſed an excellent underſtanding, not a little cultivated, conſidering his country. His countenance was remarkably pale, with ſtrong marks of inward grief preying on his mind: a ſuſpicion confirmed by his dreſs, which was always black, after he abdicated; and conſtantly wore a black ſilk handkerchief on his head, which was carried up each ſide of his face from under his chin, and tied above his turban. His laundreſs likewiſe diſcovered, by the little circles which it left on his ſhirts, that he always wore a coat of mail under his clothes, probably to ward off a ſudden blow from any fanatic mahometan, as

he had near two hundred about his perſon even in his retirement, who conſtituted his little court. However, in ſpite of this precaution againſt a hidden enemy, he was a man of great courage in the field, and upon all occaſions of danger; a ſingular proof of which he once gave, when obliged to take ſhelter among the Ruſſian troops, from an inſurrection of his ſubjects during his ſhort reign, inſtigated by the Turkiſh party. The inſurgents having advanced againſt his defenders, to the amount of 30,000 men, the chan ſtole away in the night from the ſmall Ruſſian army (if poſſible, to prevent the effuſion of blood next day), and rode directly into the midſt of his revolted ſubjects, alone and unarmed, demanding the cauſe of their diſcontent, and of what they had to accuſe him. This bold meaſure ſo completely ſurpriſed and diſcompoſed the hoſtile army, that the ſoldiers declared they had no perſonal enmity to their chan, but had been led there by certain murſas or chiefs, without well knowing why. On this, Chagin Girrey ordered the murſas to be brought before him to declare their grievances; but they, being as much confounded as their men, could alledge nothing in the ſlighteſt degree ſatisfactory: whereupon he commanded the ſoldiers to hang them up as traitors, which they inſtantly did. He then quickly rode back alone to the Ruſſian quarters, which had been in much alarm on finding him gone.

Nothing could be more ſimple than his way of life, as he never had more than one diſh at his table, which was conſtantly boiled rice and mutton in the Tartar ſtyle, with water for his drink: after which, he took one ſmall diſh of coffee, and ſeldom ever ſmoked but when alone. His chamber of ſtate was covered with blue cloth, without any other furniture than a low Turkiſh ſopha, on which he ſat; and at night a high ſilver candleſtick ſtood in the middle of the room on the floor, with one wax candle in it. He commonly wore gloves, as he had a cuſtom of throwing a ſix pound cannon ball from one hand to another, while he ſat converſing with thoſe about him.

His principal amuſement he derived from his hawks and horſes; of which he brought a number with him from the Crimea: but as he could not enjoy the ſport ſo well in the city, where he at firſt lived, the archbiſhop of Woronetz gave up to him his country houſe, a civility which he nobly rewarded, by preſenting him with a large rich croſs, ſet with diamonds, ſuch as the Ruſſian archbiſhops wear on their breaſt ſuſpended from the neck with a blue ribbon. The chan erected ſeveral ſmall Chineſe buildings in the gardens, where he gave the neighbouring gentry little entertainments, and was ſo very generous that few viſited him without receiving ſome preſent.

The gentleman, who related theſe anecdotes, ſhewed me a gold enamelled ſnuff-box, and a gold watch, which Chagin bade him wear

wear for his ſake, that every time he took ſnuff or marked the hour, he might think of him.

He once ſent a diamond ring, of 20,000 roubles value, to a much reſpected miniſter at Peterſburgh; but the court prevented its delivery, and bade the meſſenger tell his maſter, that a preſent to a Ruſſian miniſter was improper, although the chan had accompanied the gift with a handſome little note, wherein he told his excellency, that it was the oriental cuſtom to preſent marks of eſteem to thoſe whom we love. On receiving back this ring, with the reprimand, he only replied, that the Ruſſians did not hold thoſe opinions while he had miniſters. Catharine ſent him the riband of St. Andrew, with a diamond creſcent, inſtead of the croſs and ſaint hanging to it as uſual; on which he remarked, that if the uſual inſignia had been appended to it, his religion would have forbidden him to wear it, and without them it was only a piece of riband with trinkets, which he declined accepting.

Obſervations on the Trade of the Gum of Senegal.

AMONG the various performances that have appeared of late years, relating to Africa, there are few ſo inſtructive and ſo intereſting as that intitled "Fragments on Africa."

Under this modeſt title the author, who had an employment in this part of the world in 1787, has collected a great number of documents concerning the people, the productions, and the trade, of an extenſive part of the weſtern coaſt.

The inſtructions he has given upon the gum-trade, one of the moſt important branches of commerce, appear ſo intereſting, that we think the inſertion of them will be acceptable to many of our readers.

The gum of Senegal is a vegetable juice concreted, that oozes through the cleſts in the bark of certain trees, either naturally, or by means of inciſion, and that afterwards grows hard.

This ſubſtance is of uſe in a number of manufactures; it is indiſpenſable in almoſt every branch of dying, and of cloth-painting; it is neceſſary for the fabrication of ſilk, ribbons, lawns, gauzes, cambrics, and hats; it is wanted in medicinal preparations, and in confectionary; it is employed by painters and gilders, and many other artificers; and beſide theſe beneficial uſes, has the valuable advantage of being a wholeſome and very nutritious food. This precious article of trade was in former times exported only from Arabia, and brought through Egypt to Marſeilles.

When the Europeans firſt began to frequent the coaſt of Arguin, Portendick, and Senegal, the Moors undoubtedly offered them gum for ſale; but the Arabic was then excluſively in

vogue; and it was only towards the commencement of the ſeventeenth century, that gum ſenegal was made known to Europe by the Dutch.

The French, at laſt becoming maſters of the navigation of this river, and of the anchorage grounds off Arguin and Portendick, were ſoon appriſed, that in the ſouthern parts of the great deſert of Zaarha, that lay near Senegal, there were in thoſe ſandy and uncultivated tracts, three conſiderable foreſts of gum-trees. They cauſed the places where theſe foreſts were ſituated, to be well viewed and examined; the foreſts themſelves were duly inſpected. It was found that their diſtance was ſufficiently in the proximity of the northern ſides of the river, and of the anchorage grounds off Arguin and Portendick, for the convenient tranſportation thither of the article that was wanted. Gum of courſe was procured, and experiments were made, that ſhewed it was able to rival the very beſt of the Arabic. Speculations followed, and the French brought this new object of trade into great requeſt.

During the latter half of the laſt century, the merchants at Bourdeaux and Nantes made comparative trials of the gum ſenegal with others; by which it appeared, that it was ſuperior to all the gums of the eaſt, even to thoſe of Arabia; that it was more mucilaginous and gluing; that in ſome arts and trades, and in particular operations, no other gum could equal it; that it poſſeſſed, in ſhort, ſo many eſſential qualities, that no other could enter into competition.

Theſe experiments were made known to the public, and procured a ſuperior credit to the gum cultivated by the Moors of Zaarha, and ſold by them to the French factories of the Senegal. Thus this gum grew into favour; and for theſe thirty years has obtained a general preference.

It was nearly about this time, that a refinement in taſte and luxury diffuſed itſelf throughout all claſſes: manufactures of ſilk, gauzes, lawns, and painted linens, were multiplied every where. Gum entering into the fabrication of all theſe, the demand for it became very conſiderable, and it is now a commercial article of much importance.

Senegal is able to ſupply Europe, annually, with two millions of pounds weight of that commodity; the trade of which will employ a number of capitals, veſſels and ſeamen, for its purchaſe and tranſportation to France; and at the average price of 35 ſous per pound, it will produce a ſale of 3,500,000 livres, and a profit of nearly 3,000,000.

The tree that produces the gum, is a ſpecies of acacia, and bears among the Moors, and the negroes in the neighbourhood of the Senegal the name of Uerack when its gum is white, and of Nebuch when it is red.

Theſe two ſorts of acacia gum-trees are the moſt widely ſpread, and have ſurprizingly thriven in the white and quick-ſands that form the ſoil of the countries lying upon the coaſt, which extend from Cape Blanco, in Barbary, to Cape Verd, and in thoſe that lie on the north of the Senegal, between Galam and the factory called the Deſert.

Several other ſpecies of gum-trees alſo grow there; but the uerack and the nebuch are at once the moſt valuable, and in the greateſt plenty; of them chiefly conſiſt three large foreſts of gum-trees, that go under the names of Sahal, Alfarack, and Elhiebar, and are ſituated towards the ſouthern extremity of the Zaarha, or great deſert of Barbary, at an almoſt equal diſtance from the Senegal and the ſea.

The gum-tree uerack is alſo widely ſpread in the neighbourhood of Fort St. Louis on the Senegal, and on the ſouthern banks of that river, as far as Podhor: it is found in the iſles of Sorr and Thiong, and in the Wood Iſland. Theſe trees do not grow together, but are ſcattered here and there.

The gum-tree of Senegal is generally not above eighteen or twenty feet in height, and hardly more than three feet round; ſuch are, according to the report of the Moors that ſell us the gum, the trees of the three foreſts of Sahel, Abſatack, and Elhiebar. Gum trees of twenty-five and twenty-eight feet high, are found in the iſles of Thiong and Sorr; but the ſoil here is covered with a layer of vegetable earth—ſuch trees however are very ſcarce.

The gum-tree is uſually crooked, of a diſagreeable appearance, and of an irregular and unſeemly make; almoſt all the trees are, in the language of foreſters, ſtunted and grubby; and the young plants in their firſt growth, look more like buſhes than infant trees.

This doubtleſs is occaſioned by the aridity and other bad qualities of the ſandy ſoil that produces them; but chiefly by the baleful ſharpneſs of the eaſtern winds that blow conſtantly during the whole winter, and prevent their thriving, and coming to their full perfection.

The leaves of this tree grow alternately, and are double-winged; they are very ſmall and of a dry and dirty green: the branches are thorny at the root of the leaves; the bloſſoms white and ſhort; the wood is ſolid hard and dry, and the bark ſmooth, and of a darkiſh grey.

Thoſe who are deſirous of further details and particulars concerning the gum-trees of Senegal, will find them in the writings of Mr. Adanſon, member of the academy of ſciences, who travelled and dwelt in the Senegal, more than fifty years ago, as a naturaliſt and a man of learning.

He gives a deſcription of all the ſpecies of gum-trees that grow in the countries comprized between the tenth and fourteenth

teenth degree of north latitude, and from the ſhores of the Atlantic, to the eighth degree of longitude from the iſle of Ferro.

The Mooriſh tribes we have formed connections with, in the Senegal, and who frequent the weſtern ſides of that river, and ſell us their gum, are three in number, known by the names of Trarſhaz, Brachnaz, and Ouled-elhaghi, or Darmanko.

Theſe three tribes ſeem to have enjoyed, for ſeveral ages, the dominion and commerce of the countries ſouth of the Zaarha, and lying north of the courſe of the Senegal, from the mouth of that river, to the longitude of Galam.

Theſe three tribes have fixed ſettlements in ſome of the habitable parts of the vaſt deſert of Zaarha. Theſe ſettlements are nearly 200 leagues diſtant from the Senegal, in the moſt interior part of the deſert.

The deſert of Zaarha may be compared to that of Thebais, with this difference however, that the ſettlements in the great deſert of Barbary are leſs conſiderable, as well as leſs agreeable, than thoſe of Thebais; they lie at very great diſtances from each other; vegetation is forwarded in the lands around them, by ſeveral ſprings of freſh water. Palm and date and other trees of the like ſort grow there, and produce fruits and nutritious ſubſtances; but above all afford ſhade no leſs deſirable in ſome reſpects, than the fruit themſelves.

The foreſt of Sahal is in the ſole poſſeſſion of the Trarſhaz. It conſiſts entirely of white gum-trees, or that produce the white gum; which is the moſt precious of any, on account of its whiteneſs and purity. Sahal is ſituated twenty leagues to the eaſt of Portendick, and twenty-five to the north-eaſt of that bank of the river, which is frequented by the Trarſhaz. In 1787, this foreſt was of principal importance, as it gave occaſion to the moſt active connections between them and the French on the Senegal, and alſo with the Engliſh, who ſince the peace of 1783 had continued to carry on their trade in the offings of the neighbouring ſhore.

According to traditions in credit among the Moors inhabiting the countries ſouth of the Zaarha, and preſerved for generations by the Marabouts, who are their prieſts, the tribe of the Brachnaz and that of Ouled-el-Haghi compoſed formerly but a ſingle one. It is now upwards of four centuries ſince a colony of the Ouleds, that poſſeſs a very conſiderable ſettlement under the tropic of Cancer, between the 10th and 15th degree of longitude eaſt of the iſle of Ferro, left its native habitations, under a chief named Amer Abdallah, and ſettled in a country that was habitable, 100 leagues to the north of the foreſts of Al-fatack and El-hiebar. Theſe Ouleds bore alſo the name of Brachnaz. They appropriated to themſelves from that time, the poſſeſſion of the territory comprized between that of the Trarſhaz and the Ludamar, together with the management of the foreſts of Al-fa-

tack and El-hiebar, and the working of the ſeveral ſalt-mines, in thoſe ſandy deſerts.

The foreſt of El-hiebar, belonging to theſe Moors, lies more to the north than the two other foreſts of gum-trees. It is thirty-two leagues from the eſcale, or trading place called the Cok, and the fort of Podhor, forty leagues from the eſcale of the deſert, thirty leagues from Portendick, ſixty leagues from Arguin, and twenty-five leagues from the river St. Jean, which runs into the ſea near Cape Mirick, and of which the Engliſh retained the property by the treaty of peace of 1783.

(To be continued.)

NATURAL HISTORY *of the* ARCTIC FOX.

[From Bingley's Animal Biography.]

THE arctic fox is ſmaller than the common fox, and of a blueſh grey colour, which ſometimes changes to perfect white. The hair is very thick, long, and ſoft: the noſe ſharp, and the ears ſhort, and almoſt hid in the fur; the legs are ſhort, and the toes covered on the under parts like thoſe of a hare. The tail is ſhorter, but more buſhy than that of the common fox. Theſe animals are found only in the arctic regions, near the polar circle, and in the iſlands of the frozen and eaſtern oceans, where they are met with in incredible numbers. Steller has given us an ample and entertaining deſcription of their manners.

"During my unfortunate abode, (ſays he), on Bering's Iſland, I had opportunities more than enough of ſtudying the nature of this animal, which far exceeds the common fox in impudence, cunning, and roguery. The narrative of the innumerable tricks they played, might vie with Albertus Julius's hiſtory of the apes on the iſland of Saxenburg.

"They forced themſelves into our habitations by night as well as by day, ſtealing all that they could carry off; even things that were of no uſe to them, as knives, ſticks, and clothes. They were ſo inconceivably ingenious as to roll down our heavy caſks of proviſions, and then ſteal the meat out of them ſo ably, that, at firſt, we could not bring ourſelves to aſcribe the theft to them. As we have ſtripped an animal of its ſkin, it has often happened that we could not avoid ſtabbing two or three foxes, from their rapacity in tearing the fleſh out of our hands.

"If we buried it ever ſo carefully, and even added ſtones to the weight of earth that was upon it, they not only found it out, but with their ſhoulders ſhoved away the ſtone, lying under them, and helping one another with all their might. If, in order to ſecure it, we put any animal on the top of a high poſt in the air,

they

they either dug up the earth at the bottom, and thus tumbled the whole down, or one of them clambered up, and with incredible artifice and dexterity threw down what was upon it.

"They watched all our motions, and accompanied us in whatever we were about to do. If the ſea threw up an animal of any kind, they devoured it before we could get up to reſcue it from them; if they could not conſume the whole of it at once, they trailed it in portions to the mountains, where they buried it under ſtones before our eyes, running to and fro ſo long as any thing remained to be conveyed away. While this was doing, others ſtood on guard and watched us. If they ſaw any one coming at a diſtance, the whole troop would combine at once, and begin digging all together in the ſand, till a beaver would be ſo completely buried under the ſurface that not a trace of it could be ſeen. In the night time, when we ſlept in the field, they came and pulled off our night-caps, and ſtole our gloves from under our heads, with the beaver coverings, and the ſkins that we lay upon. In conſequence of this we always ſlept with our clubs in our hands, that if they awoke us we might drive them away or knock them down.

"When we made a halt to reſt by the way, they gathered around us, and played a thouſand tricks in our view; and when we ſat ſtill they approached us ſo near, that they gnawed the thongs of our ſhoes. If we lay down, as if intending to ſleep, they came and ſmelt at our noſes, to try whether we were dead or alive; if we held our breath, they gave us ſuch a tug of the noſe as though they would bite it off. On our firſt arrival, they bit off the noſes, the fingers, and the toes of our dead, while we were preparing the grave, and thronged in ſuch a manner about the infirm and ſick, that it was with difficulty we could keep them off.

"Every morning we ſaw theſe audacious animals patrolling about among the ſea-lions and ſea-bears lying on the ſtrand, ſmelling at ſuch as were aſleep, to diſcover whether ſome one of them might not be dead; if that happened to be the caſe, they proceeded to diſſect him immediately, and ſoon afterwards all were at work in dragging the parts away; becauſe the ſea-lions ſometimes in their ſleep overlay their young, they every morning examined, as if conſcious of this circumſtance, the whole herd of them one by one, and immediately dragged away the dead cubs from their dams.

"As they would not ſuffer us to be at reſt either by night or day, we became ſo exaſperated at them, that we killed them, young and old, and plagued them by every means we could deviſe. When we awoke in the morning, there always lay two or three that had been knocked on the head in the night; and I can ſafely affirm, that during my ſtay in the iſland, I killed above two hundred of theſe animals with my own hands.

"On

" On the third day after my arrival, I knocked down with a club, within the ſpace of three hours, upwards of ſeventy of them, and made a covering to my hut of their ſkins.—They were ſo ravenous, that with one hand we could hold to them a piece of fleſh, and with a ſtick or axe in the other could knock them on the head.

" From all the circumſtances that occurred during our ſtay, it was evident that theſe animals could never before have been acquainted with mankind, and that the dread of man is not innate in brutes, but muſt be grounded on long experience."

PARALLEL BETWEEN MEN AND ANIMALS.

UPON a juſt eſtimation, the internal faculties of the moſt intelligent of the brute creation will be found at a prodigious diſtance beneath thoſe of men.

There is no æra of greater brightneſs than another in the hiſtory of any animal but man; all, from the earlieſt records of time to the preſent moment, is one uniform period of far greater darkneſs than any recorded in the annals of mankind.

If it is urged, that there may have been ſome unrecorded æra of human ſociety, wherein men were in a ſtate of equal darkneſs, it muſt be allowed that they have emerged out of it, which equally proves the great ſuperiority of their nature.

Speech, that wonderful faculty by which men convey to each other every emotion of their heart and every idea of their mind, is natural to all the human race, even to the moſt uncultivated negro and ſavage, but is unknown to the wiſeſt of all other animals. Is this owing to a defect in the organs of ſpeech? No. In ſome animals theſe organs ſeem ſufficiently capable of it, and ſome have been taught to pronounce ſentences, but none to underſtand what they pronounced; for language implies a ſeries of connected ideas ſuperior to what any animal but man ſeems able to attain.

How comes it, that with ſo much ſagacity and reflection, as ſome people contend ſome animals poſſeſs, the ſtrongeſt and ſhrewdeſt among them have not made the weaker and leſs intelligent ſubſervient to their uſe? How comes it that the moſt uncultivated of the human ſpecies have, from the beginning of time, made the moſt powerful and knowing of the brute creation ſubſervient to their's? If, by his external form, man has ſome advantages over them, by forming an alliance, they might ſoon over-balance this, and free themſelves from ſubjection. What human force could ſtand againſt an allied army of lions, elephants, and eagles, if they had judgment to uſe their ſuperior powers?

Even attention to their young, the moſt univerſal and moſt amiable part of the character of irrational animals, ſeems independent of ſentiment and reflection, and to proceed from the blind impulſe which prompts them to the choice of plants in ſickneſs, to accumulate proviſions, and build cells; for after a ſhort period thoſe young are entirely neglected, and no trace of affection, or the ſmalleſt tender recollection, ſeems any longer to ſubſiſt between the parent and the child.

How different is this from the ſenſations of the human ſpecies, where the father and mother feel their youth reſtored and their exiſtence multiplied in their children; who encourage their exertions, and ſupport them under diſappointments; whoſe chief happineſs depends on the proſperity of their offſpring, and who feel the approach of age without ſadneſs, while the evening of their lives is brightened by the riſing reputation of their children.

Thus, when we turn our reflections to the reaſoning faculties of man, and the endowments of the human ſoul, the diſtance between this and the higheſt intelligence of any other animal is infinite.

The only advantage that other animals can be ſuppoſed to have over man is, that being excluded by their nature from all mental enjoyments, they are alſo ſecured from all the pains and diſquietudes that proceed from the ſame ſource; but to acquire an exemption from diſquietude, at the expence of being equally exempted from all the delicate feelings of the mind and affections of the heart, is a purchaſe which I hope no honeſt mind will ever be willing to make.

An ingenious lady, Mrs. Greville, in a celebrated Ode to Indifference, ſeems, however, deſirous of the exchange; but the moſt ſcrupulous obſervers of truth on other occaſions are permitted to be inſincere in poetry.

On the ORIGIN *of* WAR.

HOWEVER ſanguine ſome authors may write in favour of war, it muſt be confeſſed by all to be a very deſtructive evil. We are informed that Cain murdered Abel, and from the prevalency of perſonal malice, as ſoon as property increaſed to any conſiderable degree, its owners not only protected their own, but ſeized upon that of others. Poſſeſſions became the cauſe of envy, and dominions authorized their lords to be tyrants over the human race. Nimrod was a mighty hunter before the Lord: he was of an ambitious ſpirit. Pharaoh oppreſſed not only his own ſubjects, but the people of God. The ſin of mankind, no doubt, juſtly expoſes them to war and bloodſhed; for it is the truth, that if there were no ſin, there would be no

war.

war. "From whence come wars and fightings among you—come they not hence of your luſts?" is the language of an apoſtle.

The pride of man is the chief origin of contention. Who ſhould be the greateſt, was the inquiry of different parties in their angry diſputes.

A ſpirit of independency has produced the ruin of mankind; for individuals from private ſtations have ariſen, and bid defiance to all others.

To acquire a name amongſt men, is a great ſtimulus to blood-ſhed. How many hazard their lives to obtain the applauſe of mortals! and frequently it happens that they loſe their lives at a very early period of their age—a monumental inſcription is all that remains of their heroic deeds! A ſpirit of vain glory is never ſatisfied. Like Alexander, it weeps becauſe it has no more of the human race to conquer. This diſpoſition is generally productive of its own ruin; for ambition overſhoots the boundaries of prudence, and, like a whirlpool, ſwallows up itſelf.

A ſpirit of revenge is the worſt motive to continue hoſtilities: we have injured, and therefore it is right to do all the miſchief we can to others! What a diabolical temper, and how unworthy the name of Chriſtians! Whereas the ſpirit of the goſpel is to return good for evil. Chriſt ſays, "I ſay unto you, love your enemies, bleſs them that curſe you, and pray for them that deſpitefully uſe you and perſecute you."

It is very much to the purpoſe for me to introduce an extract from an eaſtern tale replete with inſtruction—it is the ſpeech of a prime miniſter of ſtate to an eaſtern monarch, when led away by ſome of his courtiers from peace, to intend the horrors of war.

"O Abdumal, liſten to the dictates of wiſdom! The voice of mercy has been uttered by my lips, and thou art offended. The luſt of conqueſt, founded on ambition, is a cruel and inſatiable thirſt of blood. But how inconſiſtent is man! I have mentioned the daily ſacrifice of a ſingle victim to this paſſion, and thou art ſtruck with horror: but thine eyes have beamed with joy in the thoughts of a war, in which millions of thy fellow-creatures, and many of thy brethren, O Abdumal! muſt fall the victims of that ſavage paſſion. Theſe thy courtiers and thy friends, who juſtly appeared ſhocked at the cruelty of daily bereaving a ſingle father or a tender mother of the child of their hopes, propoſe, in the gaiety of their hearts, to ſtrip ten thouſand parents of their beloved offſpring, to make ten thouſand diſconſolate widows, ten thouſand unhappy orphans, for thy daily diverſion, and to cure thee of thy melancholy.

"Thoſe who call me barbarian, for only deſiring thee to ſtain thy lips with blood, would fill thy baths, and perſuade thee

to ſwim in the vital ſtream that muſt flow from the boſoms of thy friends, who now look up to thee as their common father, their lord, their guardian. They will not indeed die by thy hand; but thou, O Abdumal! will be the unjuſt cauſe of their deſtruction. The nations whom thou art thus to treat as thy enemies now revere thy virtues, but by ſtratagems, too big with horror to be repeated, are to be the innocent victims of thy ambition, and their blood, like the waters of the Nile in the Egyptian fields, is to overflow the land, and fatten it for thy poſſeſſion. In fine, they propoſe as a remedy for thy languiſhing ſpirits the burning of cities and the rape of virgins: the ſword, fire, and famine are to be let looſe, and injuſtice and cruelty are to erect the trophies of thy victory. O Abdumal! to what a monſter would they transform thee! What remedy is this for thy melancholy? War is indeed the moſt dreadful ſcourge that can afflict mankind. It ought never to be undertaken but when the laws of nature and ſelf-defence render it neceſſary, and then it ought to be carried on with the utmoſt vigour. Thoſe who fall in the defence of their country and their native rights, reſign their breath on the bed of honour; victory then juſtly wreaths the laurel crown; and the ſword ſhould never be ſheathed till the ambitious tyrant is humbled in the duſt, till the bleſſings of peace are ſecured, and the rights of mankind eſtabliſhed on a baſis ſolid and durable as that of the everlaſting mountains."

The miſeries of war cannot be too ſincerely deprecated. That the peace and happineſs of the world ſhould be ſacrificed to gratify the ambition of a few individuals is, indeed, a truly melancholy conſideration.

T. M.

Handſworth, April 9, 1803.

On MYSTERY *and* REVELATION.

By Dr. Hunter.

ALL is myſtery, and all is revelation and diſcovery, from the inſect, too ſmall for ſight, ſwimming in a drop of water, up to yonder flaming orb, which revolves at an immeaſurable diſtance over our heads. Is not man a great myſtery to himſelf? But is he to renounce his being becauſe he is unable to explain it?—Is he to call the union of matter with mind an abſurdity, becauſe their mutual influence eſcapes his penetration? How many combinations actually exiſt of which we have no perception, and which we would pronounce to be impoſſible! In all the ways and works of the Moſt High there is a wonderful mixture of luminouſneſs and obſcurity, of minuteneſs and magnitude, of complexneſs and ſimplicity.

Anſwer, by J. O. Zillwood, of Dorcheſter, to W. Bickham's Charade, inſerted the 21ſt of March.

WHEN God Omnipotent was pleas'd to call
From gloomy chaos this terraqueous ball,
His will ordain'd, and ſanction'd the decree,
One day in ſeven ſhould ever hallow'd be;
SUNDAY obſerve then, both in deed and word,
As faithful ſervants waiting for their Lord.

††† We have received the like anſwer from Thomas Adey, J. Lewis, and J. Bloomfield, of Poole; G. Coulman, of Broadhempſton; H. Humphreys, John Squance, T. Whicker, R. Holwell, and William Strong, of Exeter; W. Gifford, of South Petherton; Robert Berry, of South Molton; Recluſe, of Awliſcombe; J. Channon, of Ottery; J. Waldron, of Lyme; John Whittle, of Upway; and R. Horſey, of Wellington.

Anſwer, by R. Holwell, of Exeter, to W. Strong's Enigma, inſerted March 28,

THE SWORD of war, how dreadful are its ſcenes!
Replete with blood, and laviſh of its means.

☞ We have received the like anſwer from J. O. Zillwood, Dorcheſter.

Anſwer, by W. Gifford, South Petherton, to Eleanor's Charade, inſerted March 28.

A BARGAIN's what is often ſeen,
At fairs and markets where I've been.

*** We have received the like anſwer from R. Holwell, Thomas Whicker, J. Squance, H. Humphreys, and W. Strong, of Exeter; T. Adey, J. Lewis, and J. B. Bloomfield, of Poole; S. L. Margary, of Newton Abbot; John Channon, of Ottery; Recluſe, of Awliſcombe; J. Rogers, of Briſtol; J. O. Zillwood, of Dorcheſter; B. Fiander, of Melbury Oſmond; T. Rutger, of Clowance; W. Brutton, of Kingſbridge; G. Coulman, of Broadhempſton; J. Adey, of Seldown; J. Tremlett, of Newton Buſhel; W. Soper; and T. Coumbe, of St. German's.

A CHARADE, *by R. Berry, of Southmolton.*

AN eaſy ſtroke, and half a ſcore,
Will ſhew what's oft by women wore.

A CHARADE, *by T. Rutger, of Clowance.*

SOMETIMES my firſt's compos'd with taſte,
Of myrtle, thorn, or yew;
In ruder ſtate ſhelters the beaſt,
From ſtorms and winds that blow.

If you would find my next with eaſe,
The farm-yard is its home;
Where fatten'd for mankind to ſeize,
And haſten to its doom.

Porcupine like, I ſpurn my foes,
When they would fain aſſail me;
Milk is a food I oft-times chuſe,
My whole now you'll ſee plainly.

POETRY.

For the WEEKLY ENTERTAINER.

TO JEALOUSY.

AH jealouſy! pale wretch of haggard eye,
And wild diſorder'd mien! on whom attend,
Envenom'd hate, diſtruſt,
And comfortleſs deſpair.
Why thus, whilſt love his luſcious banquet ſpreads,
Doſt thou delight, in ſullen gloom obſcur'd,
To caſt thy bitter dregs
In pleaſure's roſy bowl?
With thee, revenge his midnight converſe holds,
And calls forth murder from her black retreat,
With all the griſly troop
Of miſery and death.
Sleep flies thy couch; or if, at morn's approach,
A tranſient ſlumber ſeals thy weary eyes,
No balmy reſt is thine,
For ſtill, in troublous dreams,
Inventive fancy renovates thy grief;
Still on thy mind the tyrant paſſion preys,
And o'er thy tortur'd heart
Pours forth its bitter gall.
Where'er thy ſteps approach the flow'rets fade,
And ſhrink infected from thy pois'nous touch,
Sad emblems of the youth
Who pines beneath thy ſway.
Since from this ſoul thy fetters are remov'd,
No more ſhalt thou, with fetid breath, deſtroy
The tender buds of hope,
Or love's enchanting flow'rs.

PALEMON.

For the WEEKLY ENTERTAINER.

To a Lady who ſent me a Watch-Piece worked with her own Hair.

DEIGN, ſweet Eliza! to accept my lay,
Tho' void of beauties which enchant the fair;
My unfledg'd muſe would fain the tribute pay,
Due to the valu'd preſent of your hair.

To paint the pleas'd emotions of my heart,
When firſt the watch-piece burſt upon my view,
Does far, alas! exceed *my* feeble art,
And claims the genius of a Pope and *you*.

With your requeſt I'll chearfully comply,
And keep th' invaluable piece for ever;
Oft ſhall it flutter 'neath a burſting ſigh,
Rais'd by remembrance of the virtuous giver.

May Heaven protect you thro' the varied ſcene,
Inceſſant changing, of the human life!
Shelter you kindly from invet'rate ſpleen,
Malignant dæmon of immortal ſtrife.

When

When with the pleaſing poignancy of love,
Your virgin boſom doth impetuous burn,
May you that bliſs refin'd, celeſtial prove,
An ardent, conſtant, and ſincere return.

Thus may you happy live, thus end your days,
'Midſt ceaſeleſs plaudits of immortal praiſe!
Then ſhall your heaven-born ſpirit joyful riſe,
Guarded by angels to its native ſkies!
There ſhall it fix its permanent abode,
Loſt in the glorious ſplendours of its God!

Plymouth-Dock. FIDELIS.

STATE *of* EUROPE *in* 1803.

TWO nations at preſent all Europe command,
One governs the ſea, and the other the land;
This ſpreads its domain from the north to the ſouth,
And lives, like a thief, from the hand to the mouth;
While the other, like bees, with a well-hoarded ſtore,
To the eaſt and weſt ranges, to gather ſtill more:
In France, all are beggars, marauders, or robbers;
In England—directors, contractors, ſtock-jobbers:
Theſe nations, once great, in their pride and their glory,
Now talk of their greatneſs—but tell a new ſtory;
One's anxious for plunder, but fears to get knocks,
'T'other fears to make war—for fear of the ſtocks;
No matter if thouſands are ſent to their graves,
Where a conſul commands a whole nation of ſlaves.
But in England the value of lives is computed,
By annuities granted, transferr'd, or commuted;
Our glory and pride with the ſtocks riſe and fall,
'Tis omnium determines the fate of us all;
Then how vain about glory all pother or fuſs,
Since *conſuls* govern them, and *conſols* govern us.

On WRITING.

TELL me what genius did the art invent,
The lively image of the mind to paint?
Who firſt the ſecret how to colour found,
And to give ſhape to reaſon, wiſely found?
With bodies how to clothe ideas taught,
And how to draw the picture of a thought?
Who taught the hand to ſpeak, the eye to hear
A diſtant language, roving far and near?
Whoſe ſofteſt notes outſtrip loud thunder's ſound,
And ſpreads its accents thro' the world's vaſt round?
Yet with kind ſecreſy ſecurely roll
Whiſpers of abſent friends from pole to pole;
A ſpeech heard by the deaf—ſpoke by the dumb,
Whoſe accents reach a long—long time to come;
Which dead men ſpeak as well as thoſe that live,
Tell me what genius did the art contrive?

ON A VERY TALL FOOL.

GOOD friend, as you increaſe in *tallneſs*,
Your head ſeems to increaſe in *ſmallneſs*!
For God's ſake, ſtop! or much I fear
Your *nob* will wholly diſappear!